

Benefits of Cleaning the Mouth

- How should *khilāl* be performed?
- Medical wisdoms of *khilāl*
- When a miswak becomes unusable
- Four points for the preservation of teeth



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منہ کی صفائی کے فائدے

Benefits of Cleaning the Mouth

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Supplication for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study ان شاء الله.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite *shalāt* upon the beloved Prophet ﷺ once before and after.

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Supplication of Attar:

O Lord of al-Mustafā! Whoever reads or listens to the booklet *Benefits of Cleaning the Mouth*, grant him physical and spiritual purity, forgive his parents and family without accountability and admit them into Paradise.

أَمِيرِنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

O people! Indeed, those amongst you who will acquire salvation quickest on the Day of Judgement from its places of trial and horrors will be those who sent most *ṣalāt* upon me in the world.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ This topic is taken from Amir Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri's book *Faizan-e-Sunnat*.

² Musnad al-Firdaws, vol. 5, p. 277, Hadith 8175

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Khilāl

After eating a meal, it is a sunnah to perform *khilāl* with a piece of wood or straw. Some Islamic brothers break off the head of a matchstick, throw it away, and use the other end. This should be avoided as it is wasting the matchstick, so a piece of straw should be used instead.

The noble *Aḥādīth* teach us the importance of *khilāl*, just as Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

If anyone eats [and some pieces remain between his teeth], he should throw away what he removes with a toothpick and swallow what he removes with his tongue. If he does so, he has done well; if not, there is no harm.”¹

The noble scribe angels and those who do not perform *khilāl*

Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ reports:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us and said, “How great are those who perform *khilāl*.”

The noble companions رَضِيَ اللهُ عَنْهُمْ asked, “O Messenger

¹ Sunan Abū Dāwūd, vol. 1, p. 46, Hadith 35

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of Allah ﷺ! Those who do *khilāl* in what?”

The beloved Prophet ﷺ answered, “Those who perform *khilāl* during ablution and those who perform *khilāl* after eating. *Khilāl* in ablution is to rinse the mouth, rinse the nose, and wipe between the fingers. *Khilāl* is also performed after eating, and there is nothing more severe to Kirāman Kātibīn [i.e., the noble scribe angels who record your deeds] than seeing the one to whom they are assigned offering prayer with something between his teeth.”¹

Be cautious when chewing betel leaf

The reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ said:

Those who regularly chew betel leaf, and especially people with gaps between their teeth, know from experience that small pieces of betel leaf get stuck in their teeth and the corners of their mouths. Rinsing the mouth ten times is not enough to clean it completely. The pieces cannot be removed by *khilāl* or a miswak, but the only viable option is to rinse the mouth and attempt to dislodge the remnants, and this is extremely difficult.

¹ A-Muʿjam al-Kabīr, vol. 4, p. 177, Hadith 4061

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Many *Aḥādīth* inform us about the importance of complete purity. If there are bits of food in the mouth when praying, this harms the angels. The Prophet ﷺ said, “When any of you stand for prayer at night, use a miswak because when you recite Quran in prayer, the angel places its mouth on your mouth and whatever you recite enters the mouth of the angel.”¹

Al-Ṭabarānī reports from Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ in *al-Kabīr* that there is nothing more distressing to the two angels than their companion praying with remnants of food in his teeth.²

Weak teeth

Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “If pieces of food are left in the molars, it will weaken them.”³

How should *khilāl* be performed?

Dear Islamic brothers! Make a habit of performing *khilāl* after eating. It is better to use a toothpick made of *nīm* (*azadirachta indica*) because its bitterness cleans the mouth, and it is beneficial for the gums. Toothpicks from the store are usually

¹ Kanz al-‘Ummāl, part 9, vol. 5, p. 138, Hadith 26173

² Mu’jam al-Kabir, vol. 4, p. 177, Hadith 4061; al-Fatāwā al-Riḍawiyah, vol. 1, pp. 624-625

³ Majma‘ al-Zawā'id, vol. 5, p. 32, Hadith 7952

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thick and fragile. Coconut husk fibres and palm fibres can also serve as strong tools of *khilāl*. Sometimes, bits of food get stuck between the teeth and cannot be removed with a toothpick. Dental flossers and curved sickle scalers can be used in this case, but it is imperative to learn how to use them correctly in order to avoid damaging your gums.

Seven Intentions for *khilāl*

The Prophet ﷺ said, “The intention of a believer is better than his action.”¹

Make the following intentions before performing *khilāl* or even before eating, and you will receive an abundance of reward:

1. I make the intention of acting upon the sunnah of *khilāl* after eating.
2. I will recite بِسْمِ اللَّهِ before *khilāl*.
3. I will do *khilāl* to enable me to use miswak. (When pieces of food remain stuck in the teeth for a long time, it weakens the gums and using miswak makes them bleed.)
4. I will rinse my mouth completely during ablution. (Allow water to flow in the entire mouth and between every gap between the teeth. Rinsing the mouth three

¹ Al-Mu‘jam al-Kabīr, vol. 6, p. 185, Hadith 5942

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times during ablution is an emphasised sunnah. It is obligatory to rinse the mouth once with the previously described method during ghusl, and it is a sunnah to rinse the mouth three times.)

5. I will acquire strength to worship by maintaining the health of my teeth. (*Khilāl* removes pieces of food from the teeth thereby protecting the gums from disease. This leads to good health which aids worship.)
6. I will gain help in maintaining my ability to enter the masjid by protecting myself from bad breath. (If food remains in the teeth, it causes the breath to smell bad, and it is forbidden to enter the masjid in this state.)
7. I will refrain from harming the angels. (Reciting during prayer with food stuck in the teeth distresses the angels.)

Method of rinsing the mouth

During ablution, it is necessary to rinse the entire mouth such that the water reaches every part of the mouth including the spaces between the teeth. It is an emphasised sunnah to rinse the mouth like this three times during ablution. Rinsing the mouth like this once during ghusl is obligatory, and three times is a sunnah. If you are not fasting, gargle too. It is necessary to remove pieces of meat stuck in the teeth. If it is very difficult to

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remove small pieces of food, do not be forceful as it can harm your gums and teeth.

Medical wisdoms of *khilāl*

Over 1400 years ago, the beloved Prophet ﷺ taught us how *khilāl* protects us from illness. The physicians of today say:

Food gets stuck in the teeth and gums after eating. If this is not removed with a toothpick, it rots and release a special type of plasma which weakens the teeth and gums. After some time, the teeth begin to fall out. Not doing *khilāl* of the teeth also leads to pyorrhoea. This is the inflammation of the tissue around the teeth, often causing shrinkage of the gums and loosening of teeth. The gums may release pus, which enters the stomach with food and cause diseases.”

Mouth cancer

People who consume a lot of tea and betel leaf should reduce their intake. Let it not be that you reduce the intake of food, but your Nafs begins to deceive you into consuming tea and Pān in excess in the name of removing your hunger .Tea is harmful to the kidneys, and it is beneficial to refrain from using betel leaf, betel nut mixture, and fennel seeds. The people who are addicted to them are at risk of being diagnosed with mouth and throat cancer. Consuming a lot of betel leaf causes the mouth to

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turn red, and if the gums swell and release blood and pus, people consume it unknowingly as they cannot see it. Allah Almighty forbid. When the gums release pus, there is no pain for some period of time, so a person will only become aware of what is happening once he has developed a dangerous illness.

The detriments of fake catechu

Catechu is not usually produced in Pakistan, so the people who have no care of being destroyed in both worlds mix leather dye with dirt and sell it as catechu! The devastating effects of this are felt by Pakistani betel leaf and betel nut consumers who think they are consuming authentic catechu, but are left with terrible illnesses. Never use counterfeit catechu. The people who produce and sell it must repent sincerely and refrain from this evil practice.

Those who consume soil should also refrain. The Islamic ruling regarding soil is: “There is no harm in eating a small amount of soil, but to eat a harmful amount is forbidden.”¹

Causes of bleeding gums

Some people start bleeding when they use a miswak, and the blood is most likely consumed when eating. This can be caused by a stomach illness, and it is necessary to be treated for constipation, etc. Avoid eating heavy foods, eat less than your

¹ Radd al-Muhtār, vol. 1, p. 364; Bahār-e-Sharī‘at, vol. 1, p. 418 part 2

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fill, and refrain from eating needlessly.

The second cause of this could be lack of dental care. When remnants of food remain stuck in the teeth, it rots and becomes hard. In medical terms, this substance is called tartar. Book an appointment with your dentist and he will remove this harmful substance as well as cleaning the rest of your teeth thoroughly.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Fourteen points regarding miswak

These points are taken from the first volume of *Faizan-e-Sunnat*, and from the booklet *Virtues of Miswak*.

1. The miswak should be made of bitter wood like *salvadora persica*, olive, *azadirachta indica*, etc. The thickness of the miswak should be that of the little finger.
2. It should not be longer than a handspan, otherwise the devil sits on it.
3. Its bristles should be soft because hard bristles create gaps between the gums and teeth.
4. Using a fresh miswak is better, otherwise soften it by placing it in a glass of water for a while.

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5. Physicians advise to cut the bristles off the miswak on a daily basis because it remains effective for as long as there is bitterness.
6. Brush your teeth with the miswak horizontally.
7. Use the miswak three times and wash it each time.
8. Hold the miswak in the right hand in such a way that the little finger is at the bottom, the middle three fingers are on top of it, and the thumb is at the top near the bristles. Brush the teeth at the top right of your mouth first, then the top left, then the bottom right and then the bottom left.
9. Using a miswak whilst lying down can cause the spleen to enlarge.
10. Using it while holding it in the fist can cause haemorrhoids.
11. It is a sunnah to use miswak before performing ablution, not during ablution. Therefore, use it before ablution then wash the hands as you normally do in ablution. Using miswak becomes an emphasised sunnah when your breath becomes bad.¹

¹ Al-Fatāwā al-Riḍawīyyah, vol. 1, p. 837, derived

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Sunnah of Lady ‘Ā’ishah رضى الله عنها to use a miswak

12. It is written in *Malfūzāt-e-A‘lā Hazrat*:

For women, it is a sunnah of the mother of the believers, Lady ‘Ā’ishah رضى الله عنها to use miswak, but there is no harm in not using it. Their teeth and gums are relatively weaker compared to men, so they should use walnut tree bark.”¹

When a miswak becomes unusable

13. When a miswak becomes unusable, it should not be thrown away as it is a tool for acting upon the Sunnah. Store it in a safe place, bury it, or tie it to a stone and place it in a river or the sea.²

Do you know how to use a miswak?

14. It is possible that you have teeth and stomach issues despite using a miswak. My dear brother, it is not the fault of the miswak, but your own. I have reached the conclusion that perhaps only one person from every thousand knows how to use a miswak correctly. We usually brush our teeth quickly before performing

¹ Malfūzāt-e-A‘lā Hazrat, p. 357

² Bahār-e-Sharī‘at, vol. 1, pp. 294-295

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ablution, using it out of formality rather than using it correctly.

Four points for the preservation of teeth

1. After eating or drinking, rinse your mouth three times and swirl the water around your mouth for at least 30 seconds each time.
2. Rinse your mouth at different times during the day for a few minutes.
3. It is more beneficial to rinse the mouth with lukewarm salty water instead of normal water. If you do this consistently, the pieces of food stuck between your teeth will come out and prevent your gums from weakening **إِنْ شَاءَ اللَّهُ**. It will also stop your gums from bleeding.
4. Applying olive oil to the teeth strengthens them and stabilises loose teeth.

Remedy for bad breath

If you have bad breath, chew on fresh coriander or brush your teeth with fresh or dried rose flowers. This will remove bad breath. **إِنْ شَاءَ اللَّهُ**.

If bad breath is caused by stomach issues, reduce the amount of food you eat and reap the blessings of hunger. It will cure many illnesses like body pain, constipation, heartburn, mouth ulcers,

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frequent colds, coughs, sore throat, bleeding gums, bad breath and more. Eating less than your fill prevents 80% of illnesses. (For further information, read the chapter of *Faizan-e-Sunnat*, “Excellence of Hunger”.) If the greed of the carnal-self is treated, many illnesses will be cured.

Spiritual cure for bad breath

Occasionally, recite this *ṣalāt* upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 11 times in one breath and it will cure bad breath
:رَبِّ شَأْنِ اللَّهِ

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى النَّبِيِّ الطَّاهِرِ

Method of reciting in one breath

The best method of reciting in one breath is to inhale slowly through the nose and fill the lungs as much as possible before reciting. Practicing this a few times will enable you to recite it 11 times without taking another breath. :رَبِّ شَأْنِ اللَّهِ.

Inhaling deeply through the nose until your lungs are full and holding your breath for as long as possible and then exhaling through the mouth is beneficial for your health. A physician told me that after taking one breath, he was able to recite all his litanies for 30 minutes or two hours without taking another breath. This physician also told me that there are some people

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who take one breath in the morning and exhale once in the evening!

5 fragrant mouths

Here is a miracle of the Prophet ﷺ which caused the mouths of five noble female Companions رضى الله عنهم to remain fragrant forever.

Sayyidah ‘Umayrah bint Mas‘ūd al-Anṣāriyyah رضى الله عنها said:

We five sisters went to the Prophet ﷺ to pledge our allegiance, and the Prophet ﷺ was eating dried meat at the time. He ﷺ chewed a piece of the meat to soften it before giving it to us, so each of us ate a little of it.

Their breaths remained fragrant until their deaths.¹

Heavy rain

Dear Islamic brothers! Stay affiliated with the religious environment of Dawat-e-Islami at all times, and participate in the Sunnah-inspired gatherings. إن شاء الله. You will reap an abundance of blessings in the Hereafter, worldly worries will be removed and supplications will be accepted when you are in the company of the devotees of the beloved Prophet ﷺ.

¹ Al-Khaṣā'is al-Kubrā, vol. 1, p. 105

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The fourth caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعِبَادُ الدِّينِ، وَتُورُ السَّمَوَاتِ وَالْأَرْضِ

“Supplication is the weapon of a believer, a pillar of religion, and the light of the heavens and earth.”¹

Supplications made while travelling are not rejected, so how great will a supplication made on a Madani Qafilah be!

A Madani Qafilah travelled to Nakyal (Kashmir, Pakistan) in order to learn and teach the Sunnah. The locals had been deprived of rain for some time, so they requested the Islamic brothers who had travelled there to supplicate. Thus, a collective supplication was made and many of the Muslims from Nakyal participated.

As they made a heartfelt supplication during the day, it started raining heavily اَلْحَمْدُ لِلّٰهِ! People chanted slogans out of happiness as they received the blessing of Allah Almighty. After witnessing the blessings of Allah Almighty upon Dawat-e-Islami, many brothers affiliated themselves with its religious environment and started religious work in Nakyal.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Musnad Abū Ya‘lā, vol. 1, p. 215, Hadith 435

Next Weekly Booklet



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